

them, and only new subscriptions are to be held. *We want enough names mailed on that day to make the full 3,000.* Extra copies of the Twentieth Century Number will be printed so that all new subscribers may have a copy.

We trust pastors thru-out the brotherhood will speak of this matter from the pulpit and urge the people, everybody, to begin at once, and make the month beginning December 5, 1900, and ending January 5, 1901, without a parallel since the beginning of our publications. It can be done if we will. Make special mention of the Twentieth Century number of the EVANGELIST, as the initial number of the new century and a splendid number with which to begin a new subscription.

Our plans for the year 1901 contemplate a great improvement in our church paper over all former years, and we ask all our readers to co-operate with us in making the EVANGELIST just what it ought to be during the first year of the new century. Unless the paper is better the coming year than it was the last year or any previous year for that matter, then we are not awake to our opportunities and responsibilities. The new century will bring with it new problems, new duties, new opportunities, new responsibilities, and we must prepare to meet them. Let us be awake to whatever the coming year may have in store for us, and do with heart and mind that which God has committed to us.

If anything in the prospectus as herein outlined is not perfectly clear, please write for information, and we will gladly respond to any inquiries.

The Annual for 1901

The Annual or Church Year Book of the Brethren church for the year 1901 will be ready December 8. Orders have already been received for this publication and carefully filed. They will be filled next week. The Annual contains first of all a good Almanac, something every family wants and needs. It also contains a corrected list of names and addresses of the ministers in the Brethren church; a complete Church Directory, giving the officers and addresses of the different State and District Conferences, State and National Mission Boards; the officers of the National Conference, and all its organizations, together with a large amount of other valuable information.

The Sunday School

LESSON 11—DECEMBER 16, 1900

Zaccheus, the Publican—Luke 19:1-10

Golden Text.—The Son of man is come to seek and to save that which was lost—Luke 19:10.

Lesson Thought.—Those who earnestly seek the Lord Jesus will always find him.

Time.—The last of March A. D. 30.

Place.—At Jericho.

Home Readings

Matthew 9:9-13; Heb. 5:19; Isa. 55:6-13;
Matthew 21:23-32; Matthew 18:7-14; Rom. 10:1-10

Lesson Links

Jesus had gone but a short distance after healing the blind Bartimeus before he came upon another man in need. He was pressing on towards Jerusalem. The crowd was pressing about him, some talking to each other, others seeking to be close to Jesus and many talking with Jesus.

Lesson Story

As this crowd with Jesus as the central figure passed on thru the city of Jericho, it attracted the attention of a certain man in that city whose business was that of collector of the Roman custom tax levied on goods which passed out of and into the Roman province at Jericho. For Jericho, located at the fords of the Jordan river where the caravan road from Damascus to Arabia and the east, was the place where these taxes were collected. And this man's name was Zaccheus.

Zaccheus, the Curious.—Zaccheus, like many a man today, was drawn by the crowd out of curiosity to see what was going on. He had heard of Jesus the great prophet of Nazareth and the wonderful healer of men. He wished to see him. He had no hope or even desire that Jesus would notice him. The Jews had shown him that religion was not for such as he. They had scorned him because he was a publican. And Zaccheus had formed his conception of what a religious man was from the conduct of the Pharisaic Jews. And like many others these self-righteous religionists had presented a false picture of religion.

But Zaccheus was bound to see Jesus. He had heard that this man was different from other Jews.

Zaccheus the Little.—But with all his curiosity Zaccheus could not see Jesus because he was a small man. His body was too short. And many a soul is in the same predicament as Zaccheus was bodily,—it is so dwarfed that it cannot catch a glimpse of the majestic glory and grace on the face of Jesus Christ amidst the crowd, without other aid. And like Zaccheus many a soul which cannot see Jesus unaided goes and climbs a tree.

Zaccheus the Persistent.—But this man is not to be baffled by a crowd. He sees away beyond the crowd on the very road they are traveling a tall sycamore tree. He darts around the crowd, runs ahead and climbs up the tree and sits down on a limb which will

give him a good view of Jesus as he passes. And now he looks, drinking in all the face and movements of Jesus. But Jesus pays no attention to the man until he comes almost beneath the tree. Persistence was rewarded,—yea, over-rewarded.

Zaccheus the Conspicuous.—Zaccheus had been looking at Jesus. Now the tables turned. Jesus looked up at Zaccheus. And the fellow in the tree who had never thought that such a position might be very conspicuous and never dreaming that a great prophet would deign to notice him, suddenly found himself the object of a thousand eyes and most searching of them all were those of Jesus. Zaccheus had become conspicuous and ridiculous. Think of it, the chief tax collector of Jericho, made the object of the eyes of a thousand people and he a little short fellow astride a limb of a sycamore tree. But in Jesus' eyes he was not ridiculous, but an object of his great sympathetic heart desiring to save one soul.

Zaccheus Invited.—Jesus not only looked at the little man up the tree, but spoke to him. The look might be misinterpreted but the words could not be. The words of Christ in the most pleading tones of his yearning voice were, "Zaccheus, come down: for today I must stay at your house." What an invitation! Could it be that Jesus was indeed saying this to Zaccheus the chief publican of that district? Would Jesus care enough for him to dare the displeasure of all good Jews by going to be the guest of a hated publican? Yes, all that and more was true. Jesus loved men, no matter who they were or what their business.

Zaccheus Obedient.—Zaccheus heard the invitation, and into his mind flashed an appreciation of its love and power. And different from many others who are up trees of curiosity, or immorality, or covetousness or pride, Zaccheus accepted the invitation to come down. He, like some sinners today was sick of his sins, he yearned for a free conscience, and he came down. Only by coming down can we receive Jesus. "And he made haste and came down and received him joyfully." Zaccheus was joyful and the Jews were jealous. They murmured because Jesus had gone to be a guest with a sinner. Ah, it is sinners Jesus is after. And he can not help those who do not realize that they are sinners.

Zaccheus Repentant.—This little man had got religion rightly. Listen to his confession, "Lord the half of my goods I will give to the poor."

That was a good beginning. When you find a converted man who will give half his goods to the poor, you may be pretty sure that he has a pretty well developed case of religion.

But that was only the beginning. "And if I have taken anything from any man by false accusation, I will give him back four times as much." These are the true signs of

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